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Communications.

For the Western Recorder.

DUTIES OF CLERGYMEN.—*No. XXI.*

MR. EDITOR—A chancellor of Sweden once remonstrated with the reigning king for risking his life so often in battle. The king replied—"You are always too cool; you stop my progress." "True, sire," said the chancellor, "but if I did not sometimes throw a little of my ice into your fire, you would be burnt to ashes." The Swedish chancellor, if I mistake not, has many a clerical imitator among the self-styled friends of revivals, who is far from possessing the rationality of the original. False zeal, I know, should be always counteracted; and that which is true should, as far as possible, be kept within proper channels: But that "zeal which is according to knowledge," though it glow with a martyr's fire, can never be improved by the infusion of icy indifference. Yet this experiment has often been tried, and the result of it is seen in the countless misunderstandings that so often exist even among good people, in relation to a powerful and extensive work of the Holy Spirit.

A slight reference to the theory of the human passions may serve to throw some measure of light upon this subject.

Men who should be deaf and blind, and destitute of the sense of touch, could never be made acquainted with each other's tho'ts or emotions. This would be as impossible, as it would be for men who possess the ordinary functions to hold intercourse with the dead. Audible sounds, looks, gestures and actions form the only immediate means of communication; and these are partly involuntary, and partly the result of cultivation, custom, and habit. Written language, indeed, forms an indirect medium of communication, so far as the *understanding* is concerned; but it conveys at best but an inadequate knowledge of the existing degrees of emotion. To ascertain these, we must come in contact with the individuals in question, so that we can see them and hear them for ourselves.

Again. People, to some extent, are differently constituted, both as to their susceptibilities and the expressions or signs of them. The difference is founded in nature, but modified by habits of indulgence or restraint. Some people have naturally more or less of a sanguine temperament, and others more or less of a frigid one. Either may be greatly modified by circumstances. The same signs, also, are far from indicating the same degrees of feeling in different individuals; so that in order to form a more accurate knowledge of the nature and extent of existing emotions, than could otherwise be obtained, it becomes necessary to resort to the advantages of a personal acquaintance. All this will be freely admitted.

Once more. The customary signs or expressions of feeling have in general a twofold influence. They act directly upon the person who employs them, and sympathetically upon the observer or auditor. A person who is conscious of blushing, for instance, will feel increasing embarrassment from the circumstance; and his friends will be likely to feel a corresponding increase of sympathy for him. He that, when provoked to anger, employs the looks, tones and gestures of anger, will naturally feel his passion increase, and be likely to displease others in proportion as they are led to enter into his feelings. The man also who wishes his feeling on any subject to be augmented, almost instinctively increases the expressions or signs of feeling. This is seen in the cry of infancy, the gambols of childhood, and the conviviality or sorrow of riper years. The thing is quite universal. The man who wishes to cherish his griefs never thinks of putting on the aspect of cheerfulness for the purpose; and the man who wishes to cultivate cheerfulness never assumes the air of discontent.

There are circumstances, also, when the expressions of feeling have the opposite tendency. Tears are an alleviation to deep-toned sorrow; mirth often exhausts itself in laughter, and anger will as often spend itself in acts of violence or malignity.

Added to all this, it must be recollected that the mere suspicion of impropriety about the existing emotions, or the signs of them, will naturally excite our regret, disgust or ridicule; and it must be remembered, too, that wherever there is apparently a great inequality of feeling, without any visible correspondence of circumstances, this suspicion will of course be entertained. The man who is the subject of it, will either suspect himself of too much indifference, or suspect others of too much feeling, or of professing feelings which are of an improper character. This he will necessarily do. Let the subject be what it may, he will do it, as certainly as he will follow any instinct in nature. Witness a parting scene among friends, or the meeting of individuals who have long been absent—or any other earthly scene of sorrow or congratulation.

From thus merely glancing at the theory of the passions, it is obvious to perceive, that even in the most ordinary affairs of life, where minute discrimination is unnecessary, there is much ground for misapprehension. Words, tones and gestures are often uncertain things. Tears may flow from opposite causes. Even looks do not always convey certain and definite degrees of emotion. A continual intercourse with society, and that alone, enables us to understand each other, so far as urgent necessity requires.

But in the important business of religion, where a great measure of discrimination is indispensable, there is vastly more ground for misapprehension; and of course there must be a proportionate demand for cultivated acquaintance. If a man of the world, unused to social intercourse, is continually at a loss what to think, and how to act, when he is suddenly thrown into company—how much more shall the Christian, who has not been accustomed to unrestrained religious intercourse, know what to think, or how to act, when thrown for the *first time* into an animated meeting for free conference or social prayer, during the period of strong religious excitement? Tones, looks, gestures, actions and language, all plainly indicate an earnestness and depth of emotion, to which he has hitherto been a stranger. He will of course be suspicious either of himself or of others. But what will be his conclusion? What will he think, and how will he act? This may still depend on circumstances. If he is in such a cold, backslidden state, that he cannot hold communion with God, it is certain that he cannot at once enter into the feelings of his brethren. He has a previous work to do. He must repent and humble himself, and come in a better frame of mind. And is it certain that he will then enter into the feelings of his brethren? By no means. He has yet to accustom himself to their strong expressions, which are but ill adapted to his own feeble emotions. If he is of a sanguine temperament, his feelings may gradually kindle and rise; in which case, he will be highly edified. But if he possesses a temperament which is frigid, it is more than probable that he will be filled with the endless suspicions and scrupolosities of unbelief. He will not know what to think of such unusual *expressions* or *signs* of *deep* feeling. He will be continually at a loss how to interpret them. He is yet too much of a novice; and these circumstances will of course render him suspicious of the character of the excitement. Suspicion will lead to regret, to disgust, to increasing coldness, and at length, perhaps, to a spirit of absolute cavilling. Could he by any means be convinced of the genuineness of the work, he might by degrees become reconciled to appearances, and think them perfectly natural. Such a circumstance is frequently known to occur; and the individuals in question are sometimes led to abandon their former hopes of salvation—pass through, as it were, the perils of a second conversion, and enter at length into the good work with all the energies of their souls. In other cases, however, individuals are found to act the part of the Swedish chancellor, and continue to throw their own ice into the fire of others, as if they really apprehended the evils of a spiritual conflagration.

But let us bring another description of clerical character to bear upon the subject. Some ministers, after they have been engaged in a revival, will decline in such a gradual manner as to remain unconscious of the change. They are aware that their feelings have become moderate and calm; but this they impute to a change of circumstances, and not to any thing that savours of lukewarmness. At this time they feel increasing confidence in their own powers of discrimination, still judging of the character of appearances, on the mistaken supposition that they themselves are awake to the importance of spiritual objects. Let such a person, who has been for years gradually settling down into a lukewarm state, suddenly enter the social prayer-meeting in a powerful revival. He discovers in a moment, that he cannot enter into such feelings as agitate the worshippers. Are their feelings real or imaginary—spiritual or animal? Or are his own feelings wrong? Is the fault theirs or his, that he cannot now be edified? These are the questions that immediately occur to him with all the certainty and force of instinct.

Let it not be said that the apparent inequalities of feeling are here of a trifling nature. Such a praying circle as I have alluded to, contains even within itself such inequalities, as would prevent the union of its members, did they not all know themselves to be in the midst of a powerful revival. There are generally present at such times, numbers who are under pungent conviction, some of whom cannot always avoid giving vent to their feelings. Among those who lead successively in prayer, one will pour out the most soul-rending confessions of sin; another, desiring to feel more of his sinfulness, will be instinctively augmenting his expressions of feeling; a third, filled, as it were, with the visions of heaven, will use expressions of the most glowing character; a fourth will have such an awful sense of the punitive justice of God, as to lead almost to sudden bursts of impassioned exclamation; and a fifth will have such a melting sense of the condescension of God in the person of the Saviour, and will draw so near to the mercy seat in his supplications, as to use language which might seem quite too familiar to a sixth, who should at the same time be filled with holy awe, in view of the transcendent glory and majesty of the Omnipotent. These all having a common object in view—that of the salvation of souls—can use their different arguments and expressions of feeling, and still pray to the general edification; for being thoroughly acquainted with each other, there is no occasion for suspicion or misunderstanding.

But how different is the case between them and the individual alluded to, who, though he suspects it not, is labouring under the influence of lukewarmness? He has been accustomed to quite a different sort of praying. His prayers, founded chiefly on the *distributive* principles of benevolence, will have been full of topics, but destitute of that fervent wrestling of spirit, which brings all the energies of the soul, as it were, to bear upon the attainment of a single object. Can such a man enter at once into the feelings I have been describing—the man whose prayers have lately been cold and formal, full of lifeless generalities, amounting to scarce any thing more than a schedule of things to be prayed for—can such a man, ignorant of his backslidden state, enter the circle where agonising prayer is wont to be made, without feeling his whole soul filled with suspicion? The thing is impossible; and what still adds to the perplexity, is the circumstance that excitements are not always genuine nor destitute of human imperfections; and that the man whose spiritual perception has become dim, will have lost in a great measure his faculty of discrimination. The utmost that can be hoped for, in such circumstances, is, that the clergyman will become self-suspicious, search deep into his own heart, discover his declension, and at length return, prepared to enter fully into the work. But probabilities are against such a result; and should he stay only a day or two in the place, he would have more of "ice" than of "fire" about him, and leave the scene of operations under the influence of the most unfavourable prejudices. He might go away with trembling steps, and be sufficiently afraid to "risk" any thing "in battle;" but while he retained his prejudices, he would do more real injury to the cause, than could be effected by a host of the most bitter opposers.

Or let us suppose such a clergyman to be burying himself in his study-chamber, till a revival commences among his own people, through the instrumentality of others. If appearances are now sufficiently gentle and tasteful to please him, he will pronounce them genuine; and if they should be gradually assuming a more decided character, he might still be reconciled to them. But let there be a sudden accumulation of feeling, and he will take the alarm, and immediately bring the ice of frigid systematic orthodoxy to bear upon the excitement, till the soul kindling influences of the Spirit are withdrawn; and then take up the conclusion that the "set time to build the Lord's house" had not fully come. He still desires to have a revival, and in his own way seeks to promote it. He prays for it, and many an excitement, perhaps, actually commences; but before it fairly rises into a burning, holy flame, he contrives to cast so much of the "ice" of common-place generalities into the "fire," as to extinguish it; and in this very way, perhaps, will the residue of his life be spent, ignorantly quenching those higher influences of the Spirit, which would otherwise have kindled into a powerful revival, and led to the saving conversion of multitudes.

But how different from all that has yet been described, is the management of those who are properly denominated revival men. They, too, have their occasional turns of spiritual drowsiness; but being practically acquainted with the various appearances and characteristics of revivals, they are always careful, self suspicious, and prayerful, about their decisions. They have noticed those endless appearances of human imperfection, which are in a measure inseparable from a genuine excitement, and have learned how to manage without checking the work. They know something of the wiles of the adversary, and have learnt what his power is over the human heart. They are emphatically men of prayer, and know by experience what it is to be "travailing in birth for souls." They have learnt how to find ready access to the consciences of men; how to sweep away their false refuges by the instrumentality of gospel truth; how to detect their own slothfulness, and how to chase away the soul-cheating devices of the impenitent and the lukewarm. They have learnt, too, by painful experience, the indispensable necessity of a deep, thorough and practical acquaintance with the various windings of the human heart, and with the whole field of instrumentality which is found either to promote or to hinder the progress of a revival; and more than all, have they been taught habitually to feel, that without the special influences of the Spirit they can do nothing for the cause. These influences they retain in a high degree, and the pleasure of the Lord is seen to prosper in their hands. To all their knowledge they add the grace of humility and meekness, accompanied by a firmness of energy and intrepidity of soul, which takes hold of the strength of the Lord, and is based on the foundation of the everlasting covenant. Alas, how few are there that possess and retain the full character of revival men! How much coldness and unfaithfulness is there even in the ministry of reconciliation! Your's, &c.

ELIPHAZ, THE TEMANITE.

For the Western Recorder.

FEMALE PRAYING.

MR. EDITOR—The other day I took up the Recorder for Sept. 4th, in which I found an article on female praying, signed Bartimeus. The writer expressed an "earnest wish that some friend of Zion would give this subject a clear and thorough investigation." This, sir, I will not promise to do; for should I think my investigation such as he requires, he and others might not think it so. But I will offer a few remarks; and if you think it worth your while to print them, and he be willing to read them, you shall both be welcome. The article of yours to which he alludes, I think, I never saw; and shall therefore neither approve nor condemn it. But to the subject in hand.

Bartimeus thinks "that the scriptures do not encourage, but *pointedly forbid*, the practice of females taking the lead in the devotions or teaching of a public meeting of the church, or of the church and congregation." Though I would treat your correspondent, and this subject, with candour, yet I must say, I do not think this a fair statement of the case. The question so much agitated of late, is, not whether it is proper for females to take "the lead in the *devotions* or *teaching* of a public meeting of the church, or of the church and congregation." I know of no presbyterians or congregationalists, who contend for any such thing. The whole controversy is reduced to a single question: Is it right, or, if you please, scriptural, for women to pray in the presence of men?

Another thing in the statement of Bartimeus, appears to me to be incorrect. "The scriptures forbid—females taking the lead in the devotions or teaching of a public meeting." This involves the idea that devotion and teaching are the same thing; or to come more directly to the point in hand, that praying and teaching are synonymous terms. This, I believe, is wholly incorrect; for I know of no case, in or out of the bible, where the terms are so used; and Bartimeus himself has not referred to any example of the kind, sacred or profane. But Bartimeus, and such as think with him, may have *occasion* to use prayer and teaching, as interchangeable terms; for this is the only way in which their scriptural arguments and commands can be brought to bear on the subject at all. Only understand prayer to mean one thing, and teaching to mean another, and the whole strength of their argument is gone forever; for the bible no where forbids females to pray, unless prayer means teaching and "usurping authority." But, in common sense, in common conversation, and in every case, where the words praying and teaching are used, they are understood as meaning very different things, and conveying very different ideas, except when the question of female praying is brought up for discussion. Thus to pervert the meaning of words, is so far from being fair and candid, that it falls very little short of begging the question. And if an argument cannot be maintained without this confusion and perversion of words, I think it must be a poor one, and the sooner it is dropped the better. But to the scriptures themselves, and to those scriptures on which Bartimeus depends for the support of his argument. They are the following:—

1 Cor. xiv. 34.—"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience; as also saith the law."

1 Tim. ii. 11, 12, 13.—"Let the women learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man; but to be in silence. For Adam was first formed, then Eve."

Bartimeus cites no other scriptures to support his theory. If these fail, his argument falls of course; and according to his wishes, his grand difficulty will be removed. And I know, by experience, that it is no small favour to have that difficulty set aside.

Let us now spend a moment in dissecting these scriptures; for this is the only way to get a fair view of any particular truth. Deceit always has lain, and does now, and always will, lie in generals; and it is this confusion of generalising, that has thrown so many mists and fogs, and so much darkness, over the subject now before us.—"Let your women keep silence in the churches; for it is not permitted unto them to speak." To what degree of latitude would Bartimeus be willing to extend this? Will he contend that this requires females to be silent in every case? If so, then a woman must never pass an examination, or relate her religious experience, before the church; and in what manner she is to be received, on this hypothesis, I confess, I cannot tell. Again, if women may not speak in the church, in any case, then females can never be allowed to testify as witnesses, in any trial, which comes before the church. From this view of the subject, it is easy to see that the silence here enjoined relates to teaching; and unless praying means teaching, the command does not touch the case before us, and the argument falls to the ground. For aught that is found here, women may pray, even in church-meetings, and not transgress this command. Let us look again. "But I suffer not a woman to teach, nor to usurp the authority over the man." This scripture has no bearing on the subject before us, unless praying signifies teaching, or usurping authority. Every body knows, and every unprejudiced person will admit, that praying does not, and never did, mean teaching; and to say that praying in the presence of a man, is usurping authority over him, is saying what God has never said. A more extraordinary definition of prayer, probably, was never given; and it is too far fetched to be worthy of a serious answer. Mr. Editor, I wish you would hold up this definition, and look at it, and let others look at it too. Prayer signifies, 1st, teaching—2d, usurping authority. Female prayer means, 1st, teaching—2d, usurping authority over the man, especially if it be in his presence. I am astonished that men of sense should ever run into such absurdities.

These, I think, are all the arguments, and these all the scriptures, which Bartimeus has brought against the praying of females in the presence of men. But these, when seen in the light of a little common sense, lose all their force, and do not even touch the subject. These do not stand in the way of female-praying, even in a church-meeting. But for this degree of liberty, I shall not now contend. If Bartimeus had known of any other scriptures to prove that women ought not to pray in the presence of men, I think he would have named them; and if these do not prohibit the praying of females, when men are present, I know of none that do. But if the scriptures do not forbid the praying of women, when men are present, as they certainly do not, and if there be some things in the scriptures which favour their praying in promiscuous circles, or when men are present, it will, to say the least, be hard to forbid them; and they who hinder them must answer it to higher authority than that of man.

But is there any thing in scripture which favours the idea that women may pray, when men are present? I think there is. Acts ii, 14—"These all continued with one accord, in prayer and supplication, with the women, and Mary, the mother of Jesus, and with his brethren." This was all done in an upper chamber. See the 13th verse. This looks, to say the least, like a promiscuous prayer-meeting. But perhaps it will be said, certain men are named in this text. I admit the fact; and if their being named proves that they prayed, one woman is named, and the calling of her name goes just as far to prove that she prayed too. The fact is this: Certain men are named, of whom it is said—"These all continued—in prayer—with the women." And if the men continued in prayer with the women, then the women continued in prayer with the men. They prayed together. But it is not said that the men led in prayer, nor that the women led in prayer. The natural inference, therefore, is, that both led in prayer.

Acts xvi, 13.—"And on the Sabbath we went out of the city, by a river-side, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither." This was a certain place for prayer. On the Sabbath, when Paul attended, it does not appear that any body attended but women, save Paul and his companions. If this were a female prayer-meeting, as it appears to have been, then Paul and his companions were intruders, and hindered the women, and interrupted their meeting, if it were unlawful or unscriptural for women to pray in the presence of men. But, Mr. Editor, is it supposeable, that a man so learned, so well bred, so wise, and so holy, as was Paul, would be so rude as to go away out of the city, on the Sabbath, to interrupt a female prayer-meeting? This seems very improbable. But it does not appear that Paul thought himself, or the women thought him, an intruder. The fair inference then is, that the men and the women both understood the subject, and were so accustomed to promiscuous praying, that it was not deemed a matter of intrusion or disturbance to go into each other's meetings, or to pray before each other.

1 Cor. xi, 5.—"But every woman that prayeth or prophesieth, with her head uncovered, dishonoureth her head." Common sense forbids the supposition that Paul would insist on a woman's covering her head when she retired to her closet to pray; and as praying and prophesying are both named, this shows that Paul had reference to such exercises as were performed in the presence of others. None will suppose that she prophesied when there was no body present to hear; and the circumstance of covering the head, shows that her praying and prophesying were in the presence of men. This Bartimeus tacitly admits; or he would not evade the force of the argument drawn from it, by considering it an extra case, and an exception to a general rule. The fact, however, is this: In those eastern countries, it had been customary for women to wear veils in the presence of men, and that in token of subjection, for ages, even as early as the days of Isaac. Gen. xxiv, 65. This custom Paul required women to observe in public meetings, and especially where they prophesied and prayed in the presence of men, in the days of Paul, and by his permission. This Bartimeus does not deny. But he evades the argument, by calling it an exception to a general rule; because, as he contends, praying is here associated with prophesying, or the foretelling of future events. But though praying is here named in the same sentence, and even in the same line with prophesying, this does not prove the praying to have taken place at the time when the prophecy was delivered. And although prophesying were an extra, or but an occasional exercise, it does not hence follow that praying was an extra business, or an exception to a

general rule; and if so, Bartimeus' construction of the passage falls to the ground, and he is bound to admit that Paul allowed women to pray in the presence of men. I think he cannot name a case where a prophet or prophetess prayed in public, as an introduction to a prophecy, or the delivery of a prediction of any future event.

Once more. If the scriptures cited by B. prove that there is no place where women may pray in the presence of men, they more clearly prove that there is no place where they may speak in the presence of men; no, not even before a neighbour, who may come in and begin religious conversation. For those scriptures name teaching and speaking; but praying is not named in any one of them; and if Bartimeus' argument prove any thing, it proves too much, or what is not true, and of course proves nothing. And as there is nothing in the bible, that militates against the praying of females, when men are present; and as there is much in the bible in favour of their praying when men are present, as it is evident they did this with the permission of an apostle; it is a fair and rational inference, that it is both their duty and privilege to pray in the presence of men. All this they can do, and all this they have done, without leading "the devotions or teachings of a public meeting of the church, or church and congregation."

In proportion as revivals abound, and light increases, I am persuaded female-praying amongst men will increase; and from many cases which I have seen, I am persuaded God lays more stress on this practice than any of us have done. Besides, if there be no place where females may unbosom themselves by prayer and conversation, in the presence of men, we in effect, and so far as religious intercourse is concerned, excommunicate more than half the children of God on earth; female Christians being most numerous. By doing this, we hinder our own progress, retard their growth in grace, and greatly lessen both their and our own religious enjoyment: And these things ought not so to be.

Superstition, if I mistake not, has had much to do in closing the lips of females, and hindering their prayers. A certain young woman, on her dying bed, was greatly distressed, and wanted to pray. The father forbade her, and told her that by doing it, she would increase her own damnation! Mr. Editor, such things seem very wicked to me. Your's, SENEX.

CAMBRIDGE UNIVERSITY, ENG.

Extract from the notes of a traveller, published in the Episcopal Watchman.

"After various attempts to obtain exact information concerning the interior economy of the different colleges, I was obliged to be satisfied with only a very partial degree of success. Few of the officers appeared to be acquainted with any system except that of their own college; at least, to a degree sufficient to enable them to satisfy my enquiries. The University is, indeed, a collection of colleges, each of which forms a separate principality, independent of all the rest in matters relating to internal organization and government; and as the usages are as various as the number of separate foundations, it is not surprisng that I could obtain from no one individual the information I desired. Were most of the colleges in the United States to be brought together in one place, and the different presidents, professors, &c. to assemble at stated times, to consult the good of the whole, while each institution was left, as it now is to make its own internal regulations, this loosely federated literary republic would bear a stronger resemblance to one of the English universities than any one institution amongst us. Still, there would be many striking points of difference. The whole city of Cambridge is under the *civil* jurisdiction of the University, which has its courts and judges, to which all the inhabitants are amenable, and whose power is sufficiently extensive to protect the interests, and secure the well being of the University. In no other way would it be possible to maintain order in a body of nearly 2,000 young men, brought together in one spot, and removed from the eye of parental controul."

Religious Intelligence.

We copy the following article, not merely for the interesting facts it embraces. It is better written than most articles of the kind:—

SYNOD OF GENESEE.

At the annual meeting of this ecclesiastical body, held at Lockport, in September last, the following narrative of the state of religion in the churches under their care was reported by a committee, adopted and ordered to be published:—

LOCKPORT, *Sept. 19th*, 1827.

The Synod of Genesee, in forming the connected narrative of the state of religion within their bounds, present the following summary of facts and counsels, for the information, admonition, and encouragement of the churches under their care.

Of the one hundred congregations belonging to this body, and spread over the eight or nine western counties of this state, sixty-four are furnished with a stated gospel ministry, leaving thirty-six but occasionally if in any degree enjoying the administration of the word and ordinances of Christ's house. Of those congregations which are thus supplied, more than thirty desire assistance from the friends of the American Home Missionary Society; while those which are vacant are almost without exception feeble, and complaining of the low state of vital and practical godliness among them.

The angel of the covenant has been gracious to us the past year. None have been called from their stewardship on earth. The word preached has received a blessing from God, and some gentle showers of grace have fallen upon numbers of the congregations under our care.

With the Presbytery of Rochester, this has been a year of the right hand of the Most High. Several of its congregations have enjoyed the times of refreshing from the presence of the Lord, among which may be enumerated those of Rochester village, Wheatland, Chili, and Parma, and also the congregations of Ogden and Brighton, connected with the consociation of Genesee. Several congregations under the care of other Presbyteries have shared special tokens of divine favour; and here we might mention that of Warsaw, within the Genesee Presbytery, those of Albion and Barre, within the Presbytery of Niagara, and those of W. Aurora, Eden, Buffalo, the Seneca and Cattaraugus missionary stations, under the care of the "American Board," within the Presbytery of Buffalo. Many other congregations have evidently gained strength during the past year; and as a general fact, in respect to all who have enjoyed the preached word, we trust the "good seed" has taken root, and the way been preparing for future harvests of grace.

Those errors which have yet a lingering and destructive prevalence among us, and those vices whose lamentable sway is the subject of complaint from many portions of our Zion, are mainly attributable to the dearth of christian instruction. They result from the perversion of "the truth," combining with the native depravity and prejudices of "the carnal mind." They grow out of a "foolish" and "darkened" heart.—They are such as the kingdom of Christ has ever had to contend with. Gospel light with God's promised Spirit will overcome them. They are but the "briars" and the "brambles" that spring up where the good seed is not sown, or has not come to full maturity. They are the "Satyrs" that "dance" in the *dark places* of the land. They are only the retiring band of the enemy, and we need only invite the followers of Prince Emanuel to fresh ardour in the combat, and to new conquests of truth and love.

The present is an eventful crisis. God is looking down benignly on the world, and Satan, aware that his time is short, with a malignant diligence, is intent on the work of death. We are placed at a commanding post on the walls of the American Zion.—This is an important border of the land, rapidly opening to every enterprise of commerce, and exhaustless in its physical and intellectual resources; and we would feel constrained by all the motives of the word of God, to unite in possessing it for him; and summon all who love the cause of religion to a yet more systematic and determined engagedness in rendering it an asylum of the church of Christ.

An increased attention has been given the past year to the *religious instruction of the rising generation*, by means of *Sabbath schools and bible classes*; and the Genesee Sabbath School Union has been formed under auspices peculiarly interesting. But this is an integral part of our work for the kingdom of Christ, and seven fold more must be accomplished in it, if Zion would do her duty. Our youth are the hope of the church.—Gain *them* universally for God, and you annihilate the disorders of the world, and bring the millennium in, and we devoutly anticipate the time as not far distant, when, together with the operations of the bible and tract institutions, the system of Sabbath school instruction, already commenced among us, shall be *industriously prosecuted throughout every* congregation under our care.

Several ministers have been located within our bonnds the past year, and chiefly through the patronage of the American Home Missionary Society. We hail that endeared institution, commissioned with the bread of life to "the poor and needy" in the Lord, as under God, the pillar of support to the feeble and destitute among us, and earnestly do we recommend its interests and its claims on the patronage of the christian public, and the efficient and the systematic co-operation of the congregations belonging to this body. In this cause, "brethren, help;" for it is your life. It lies at the foundation. It is the central spring of Zion's peace and prosperity among us, and we call upon *vacant* congregations, as well as those which have ministers, to unite in a common effort to place the whole field allotted us under the culture of the preached word.

But the cause of Christ is one in every land, and while we rejoice in view of the patronage already given to the American Board of Commissioners for Foreign Missions by some portion of our churches, we would remember, too, that that benign institution has missionary stations even within our own bounds; stations, too, which the Great Head of the church has owned as his, by the outpouring of his Spirit on them the past year. We would not forget its claims. We would affectionately commend them to the prayers and the systematised charities of every friend of the Redeemer, who commanded us on ascending to heaven, "Go ye into all the world, and preach the gospel to every creature."

Finally, while we would humble ourselves before God for past remissness in duty, and mourn that we have done so little for his cause hitherto, let us, relying on his efficient aid, "awake unto right counsels," and consecrate ourselves anew to his service. Let the ministers of the sanctuary give themselves wholly to their work; "be instant in season and out of season," and by an industrious and *instructive* discharge of their functions, "commend themselves to every man's conscience in the sight of God."—Let the "elders rule well;" be sober—be vigilant, and by a discreet and ready attention to the duties of their station, be efficient helpers in the Lord. Let the whole body of believers in all our churches, as the elect of God, "chosen and obtained" of him, that they should "*go and bring forth fruit*" to his praise, come up to the help of the Saviour, who has bought them with his own blood, guaranteeing the results of combined exertion in behalf of his cause in the land, and contributing their full measure of influence in bringing "all nations" to the "obedience of faith."

YORK CONFERENCE, MAINE.

From the annual report on the state of religion within the bounds of this conference, (for which we are indebted to the Christian Mirror), we learn, that revivals have been greatly multiplied; that the cause of Sunday schools and bible classes has prospered; and that the spirit of prayer in favour of the latter institutions is beginning to prevail. Most of the towns specified have formerly been noticed under the head of revivals. The following extracts from the report will not be unacceptable:—

Kittery-Point.—The account from Kittery Point says, "Since the last meeting of the conference, it has pleased the great Head of the Church to grant us a little reviving, as the fruits of which about 12 or 14 are indulging hope, in the congregational society. This gracious work was of short duration. The Holy Spirit was grieved, and he departed from us. The cause of this departure we feel constrained to acknowledge, so far as we were enabled to judge, was a sinful diminution of faith, and of engagedness in the great duties of professed followers of Christ. The latter part of the year has been a season of dreadful spiritual slumber. At this time, we hope we see some awaking out of sleep, and some lamenting after the Lord. Brethren, pray for us.

Lebanon.—In Lebanon, until recently, there was nothing interesting. Appearances are now hopeful. The female members of the church have been excited to assemble themselves frequently, and to hold stated meetings for prayer; and several persons have recently expressed a hope of having obtained an interest in Christ. By several others anxiety has been testified respecting the things of their eternal peace. Meetings on the Sabbath are generally well attended.

Limerick.—In Limerick, the minds of several have been awakened to religion, and it is hoped that God is preparing some to profess his name. The appearance of our meetings is rather more encouraging than common. Greater efforts have been made than ever before, in support of Sabbath schools, and with more success. The books of the library have been much read by the scholars. It occurred to the pastor of the church, that Sabbath schools had not been more successful, because they had not been made the subject of special prayer, and he therefore commenced the Sabbath school concert, some months since, and these meetings have been attended more numerously than any other meetings on week day evenings.

Wells.—The church in Wells has been blessed from on high. A revival of religion in the church was manifest towards the close of the last year. Early in January, awakenings were discovered among the people, which have continued with very little interruption to the present time. The appearances among the people continue to be encouraging, and a still more glorious harvest is ardently desired. There have been received by profession 52, and 11 now stand propounded. 18 others give good evidence of being Christians; and 20 more may be considered as in a hopeful state. Among the converts are between 20 and 30 active men.

Since the churches in this county first met in conference, God has most graciously smiled upon us, and blessed these seasons. The past year God has come into the midst of us in such a manner as we have not before experienced; his power and glory have been seen in the sanctuary. Still, most of the churches have not been favoured; but there is reason to hope for the best results from the extensive establishment of Sabbath schools, bible classes, and religious libraries for the young. Let us not forget that most of the members of our congregations are strangers from the covenant of grace, and there is still occasion for deep concern for immortal souls, even in those places where the Spirit has been most plentifully poured out, and there is still occasion to pray, "O Lord, revive thy work." May this be our *united* prayer—our *earnest* prayer—our *importunate* prayer; and when, at another anniversary, our feet shall stand where the tribes of our Lord go up, may we have still more abundant cause of thankfulness to the God and Father of our Lord and Saviour Jesus Christ, and be all able to tell of the goings of our God and King in his sanctuary.

HINDOO SUPERSTITION.

Extract of a letter from Messrs. Tyerman and Bennett, dated Calcutta, Dec. 2, 1826.

"We happened to be visiting a very handsomely built stone temple, covered with well executed sculptures of their idols, holy persons, &c. in stone of the highest relief. In this temple are several stone idols representing the serpent, the Cobra Capella. The largest, which represents a serpent twelve feet long, coiled into a sort of Gordian knot, and very well cut, is the principal object of worship in this temple. While we were looking at this stone snake, a horrid looking man, unclothed, rushed in, (he was about twenty-five years old), being covered with the ashes of burnt ordure, and his huge quantity of hair matted with mud and dust. His eyes appeared inflamed; he bowed before the serpent, then prostrated himself, then respectfully touched his head; looked fixedly upon the serpent, prostrated himself again, then touched it, and rushed out, as if in a paroxysm of delight, at the thought of having worshipped this thing! When he got out of the temple, he walked all around within the verandah, and having once more bowed at the door of the temple, he departed with a hurried step. We cannot conceive of any human being having more the appearance of a demoniac, than this miserable creature, who nevertheless, is regarded, by the poor Hindoos, as one of the holiest of men."

Germany.—A Synod was lately held at Hanau, at which all the clergy of the Lutheran and Calvinistic churches attended. It resulted in the union of the two churches in one body.

Labors of Whitfield.—It appears from a little account book, wherein this great man of God minuted the times and places of his ministerial labours, that he preached upwards of *eighteen thousand* sermons, from the æra of his ordination to that of his death.

The above fact is mentioned in a number of the *Gospel Magazine*, a rare and valuable work, published in London in 1775.

Indian Bible Society.—The females in the mission school at Mayhew have formed a Bible Society. The members contribute the avails of their labour half a day, every week, to furnish bibles for the destitute in Ceylon; to be remitted to the Female Bible Society of that island. Here is an example that must chide the remissness of many in christian lands for their neglect to send abroad the holy scriptures.

National Preacher.—The number of September contains two Sermons by Professor Fitch, from Mark 14: 72—"The Repentance of Peter"—and Ephesians 5: 11—The Duty of Reproof."

Thursday the 29th of November, has been appointed by the Governor of New-Hampshire for a day of public thanksgiving.

Revivals.

"And knowest not that thou art wretched, and miserable, and poor, and blind, and naked."—REV. *iii*, 17.

There is a vast deal of meaning in the two little words KNOWEST NOT, which are found in this passage; and we believe they are not inapplicable to our readers in this vicinity, at the present time. This section of country has been greatly blessed in the outpouring of God's Spirit; but his influences have been grieved away; and most of the churches, it is to be feared, have declined much farther than they have any suspicion of, from the standard of piety which had been erected. The fact is *admitted*, in abstract, but not really *known* in detail.—Every one perceives that there is a change in the aspect of things spiritual, which does dishonour to the cause of God; but the half is not *suspected*—the hundredth part is not *known*. To prove this, let any one who was intimately conversant with his christian brethren one year and a half ago, and heard their professions of deep penitence and self-loathing, now undertake to hold experimental converse with the same individuals, and listen to their pleas, excuses and self-cheating modes of justification. Here is the touch-stone. Formerly these Christians had the spirit of prayer, were broken hearted, separate from the world, full of holy jealousy for the honour of God, tremblingly alive to the worth of souls, and yet borne down under an affecting sense of their own unworthiness, helplessness and spiritual poverty. They went mourning, as it were, all the day long, sighing and crying over the abominations that were done in the midst of them. Now, the spirit of prayer is withdrawn from them; they go onward comparatively heart-whole, mingling more and more with the world, forgetting the interests of Zion and the worth of souls; and yet, though they acknowledge that all is not right, and that something ought to be done, they are at the same time secretly persuading themselves that all will be well, and that circumstances have rendered their *trifling temporary* declension *unavoidable*. Instead of any longer *knowing* the depths of their spiritual poverty and nakedness, they really feel rich and increased in goods; and they act, too, as if they had need of nothing—really nothing. If any one among us doubts this statement, let him go and invite one of these Christians to a *prayer-meeting, in the day time*, and see what answer will be given. If such a man needed any thing, would not he be willing to ask for it? If he felt that he needed blessings high as heaven, to descend upon his own soul and the souls of others, would he not be glad of every opportunity to join his brethren in imploring them of the God who heareth prayer?

Let us no longer boast of our self-knowledge. Humility, and self-abasement, and brokenness of heart, fasting and prayer—the most soul humbling confessions of sin alone—can serve to bring us out of our declension. Till this work is undertaken in earnest, let us not flatter ourselves that all will be well, or that there is the least prospect of another revival of religion.

From the New-York Observer.

REVIVALS IN CONNECTICUT.

MESSRS. EDITORS—As many who read your paper rejoice in the prosperity of religion, I send you a few facts respecting the recent revivals in Connecticut. These revivals have been extending during all the past summer; and their influence is yet powerful in 60 or 70 towns. They have generally been conducted with stillness and deep solemnity, and without opposition. A majority of them seem to have commenced through the instrumentality of church delegates, of whom mention was made in your last. In one town the remarks of two or three of these delegates were blessed to the conversion of several souls.

The excitement throughout Litchfield county is truly wonderful. As the traveller passes through almost every town, he sees people assembling for religious purposes, and is reminded of the serenity and sacredness of the Sabbath. The prayers which have been offered on days of fasting and humiliation, seem in several cases to have been immediately answered. At the same time, during the same week, revivals have commenced.

Revival in Plainfield.—We learn from Plainfield, Mass. that twenty individuals who have for different periods been cherishing some hope that their hearts were renewed, but not sufficient to bring them forward as candidates for christian communion, are expecting to unite with the church on the ensuing Sabbath. Seventeen of the number are heads of families. The revival has now become pretty general through the town, and is marked with great stillness and deep searchings of the heart. Opposition is unknown. The number thus far, who give evidence of conversion, not including the above, is between 30 and 50.—*N. Y. Obs.*

Presbytery of Erie.—A letter from a member of Presbytery, to the editor of the Pittsburgh Recorder, dated July 20th, 1827.

"DEAR SIR—I do not intend to give any thing in detail as to the religious concern among us, but merely to mention that we have reason to believe the blessing of the Lord has been resting upon us, unworthy sinners, in these congregations. About fifty have been added to the church, such, we hope, as shall be saved, and others are inquiring. The seriousness commenced last spring in the united congregations of Middlebrook, Beaver-Dam, and Union, in Eri county, and under the care of Mr. M'Cready.

"I have also the pleasure of stating, that in Mercer, Neshanock, Plain-Grove, Centre, Amity, and Fairfield, there are very promising appearances. In one of them there has not been such clear manifestations of divine power for more than twenty years. I hope, and do ask an interest in the prayers of the church, that God's good work may not be marred."

Georgia.—The editor of the Washington News, after copying the paragraph published by us a few weeks since, relative to the state of religion in Georgia, adds the following gratifying confirmation of its correctness:—

"To the above statements, we feel no ordinary pleasure, in adding the testimony of our own evidence, that a revival has commenced in our state, unprecedented and thrice happy. We have heard, not only of entire families being converted, but in several instances whole neighborhoods have grounded their rebellious arms against their Maker. Places, heretofore obdurate in opinion, or pertinaciously opposed to all revealed religion, have, in a few days past, been broken up in their bulwarks of scepticism—have been converted to the *true faith;* and the sweet song of Zion is now trilled upon tongues, which were so lately wont to vociferate, in idleness or derision, that NAME, the mention of which should only accompany thoughts the most sublime, and gratitude the most unbounded."—*Ch. Observer.*

WESTERN RECORDER.

UTICA: TUESDAY, OCTOBER 23, 1827.

Praying of Women in the presence of Men.—The remarks of "Senex," to-day, deserve an attentive perusal. The object is not by any means to introduce a practice which has been "slanderously reported" to prevail; but to examine and see what saith the scriptures respecting it. Taking too high ground against the practice, has perhaps done, in some cases, more injury than could have been effected through total silence. Our own opinion of the matter is, and ever has been, that the scriptures have given no decision against it; and that examples may be quoted in the New Testament, in favour of a limited adherence to the pratice, so far as social circles are concerned. We know that every thing must be done decently and in order; but it must be recollected that order and decency are relative terms. The order and decency of a sick chamber, are very different from the order and decency of a social circle, and still more different from the usages of a public, regular and dignified assembly: And we see not why the same analogy should not be observed in spiritual things, so far as matters of a prudential nature are concerned. Nay, we will venture to speak still plainer: This analogy ought to exist; and it does exist. We have not the least hesitation in saying, that cases may occur in times of revival, when women *ought to consent to pray* in the presence of men. Delicacy, even in the extreme, is amiable in the female character; but the very laws of this delicacy may in some measure be dispensed with in seasons of special distress; and hard and unfeeling must be that heart, which could be so bound down by the fastidious shackles of custom, as to remain unmoved, when the occasion calls for action or assistance. Shall the wife refuse to pray for her convicted husband, or to do the same office for other members of the family, or even for her neighbour's family, when she is requested; and this at a time when her own heart is pressed down and almost overwhelmed on their behalf? If she does, let her see to it, that she has an excuse which will be found availing on that day when the secrets of all hearts shall be made manifest.

We feel that some apology is necessary, for bringing this subject up *before the people of this vicinity, at the present time;* for alas, it is not with us as in days that are past. If the Spirit of the living God is still lingering in our borders, it is because he seeth not as man seeth, and because he is willing sometimes to send the rain of his influences upon the evil and the unthankful.

We should have observed, that Senex's communication was written just before John's appeared on the same subject; and that we have deferred it to the present time, with the expectation that John's discussions would have been farther extended. We have also received other communications on the subject; but perhaps enough has already been said to settle the question.

"Eliphaz."—The second and last number of Eliphaz appears to-day. The principles he has laid down are unanswerable; and it will be seen that some very important consequences may be deduced from them. Probably the remainder of the discussion of the duties of clergymen may be comprised in three or four numbers.

An interesting Meeting.—We learn from the New-York Observer, that a meeting was held in the Pearl-street session-room of that city, on Monday evening the 15th inst. which resulted in the raising of a large sum for the A. B. C. F. M. Mr. Evarts, the corresponding secretary, gave a statement of the operations of the Board, representing the urgent need of more missionaries at the stations at Bombay, Ceylon, the Mediterranean, the Sandwich Islands, and among the Indians of our own borders; and the importance of establishing new missions without delay in Western Africa, on the northwest coast of the United States, and in several other places which he named. He was followed by Rev. Jonas King, late from the Palestine mission, who alluded to several conversations with the late Mr. Fisk, in confirmation of a part of Mr. Ev-

arts' statement; and mentioned a number of particular places near the Mediterranean—among the Armenians, (600,000 in number)—in Egypt, in Persia, in Greece, in the states of Barbary, in various places in the land of Palestine, and among the places of the ancient "seven churches in Asia," as furnishing promising fields for missionary effort.

"The meeting, (says the Observer) was then addressed by the Rev. Dr. Beecher, of Boston. He said, the time for the conversion of the world, would depend very much upon the choice of Christians. The prophecies which were to precede this event were all fulfilled, and it now seemed to be said to Christians, "Be it unto thee even as thou wilt." He alluded to the favorable changes which have taken place in the world within the last 50 or 100 years, particularly in the decline of idolatry, mahomedanism and popery; all of which, though still formidable, he considered to be essentially weakened. Christians, he said, were beginning to awake; and should they continue to double their exertions every few years, as of late they had done, it would not be long before the work would be accomplished. It was not necessary to send out a minister to every 1000 people of the pagan world; this would be impossible. It was only needful to plant the christian standard among them here and there; and ere long a company of ministers would be trained up on missionary ground. But thus much *must* be done; and now is the time—"we are the people." He then spoke of the obligations of the American people to embark in the missionary work. We are the first nation, he said, that ever was truly free. Other republics have either contained the elements of despotism within themselves, or been surrounded by despotic governments which kept them in awe. But we have never been in bondage to any man. Even the taxes of European governments, from which Americans are exempt, would carry a knowledge of the gospel through the world. In conclusion, he spoke of the re-action of benevolent efforts upon ourselves; of the revivals which usually follow in their train; of the necessity of keeping alive the spirit of benevolent exertion, in order to the security of our civil and religious liberty, &c. &c.

"It had been stated by Mr. Evarts, in the course of his remarks, that in order to establish the several missions contemplated by the Board, not less than $100,000 would be necessary, in addition to the usual receipts. At the close of the addresses, a gentleman well known in the annals of benevolence in this city, but who has particularly requested that his name may not be published, remarked that if $100,000 was needed for so good an object, it must be had; and that he would himself stand responsible for $5000. A gentleman from Rochester expressed his belief that the stock would be popular in that vicinity, and pledged himself either to collect or give $10,000. Six other gentlemen subscribed $1000 each, and several clergymen of the city united in making up another $1000. There were two subscriptions of $500 each, one of $400, one of $300, three of $200, ten of $100, and other smaller sums to the amount of $375. Total, $25,675.

"The question being asked, how many of the subscribers would consider these donations annual for the term of five years, on condition that *within twelve months, the sum should be raised to one hundred thousand dollars a year for the same period*, the donors of $20,675 assented; making the total of subscriptions pledged to foreign mission, in a single evening, by a small number of our citizens, and one liberal gentleman from abroad, ONE HUNDRED AND EIGHT THOUSAND, THREE HUNDRED & SEVENTY-FIVE DOLLARS."

Not True.—The little paper in the High Church interest, "not five hundred miles from Auburn," to which we have once or twice alluded, pretends to give the substance of a particular conversation held with a certain editor, distinguished for "severe reproofs upon the High Church." If that paper alludes to the editor of the *Western Recorder*, as seems probable from some of its remarks, we wish to have it understood distinctly and positively, that we meet the insinuation with a FLAT DENIAL—never having held such conversation or any thing like it, either with an Episcopalian or any body else.

New Paper.—We have received the first and second numbers of the "Eclectic Recorder," a neatly executed quarto of 16 pages, issued every Friday, in New-York city, from the press of Messrs. Kellogg & Rice, and devoted to religion, politics, literature, and the arts, &c. at $3 per ann. in advance. The work is of a miscellaneous character, and appears well.

For the Western Recorder.

MR. HASTINGS—I have often wondered why so little is said in your paper with regard to Hamilton College. It is certainly an institution of very great importance to this community, as it regards the interests of literature and religion. It is not hampered by religious sectarianism, as some other colleges are; yet it affords, or might easily be made to afford, the best asylum for the cultivation of moral and religious principles, to be found in the United States. It has been eminently useful; it has produced excellent scholars; its character has stood high, both at home and abroad; yet it is now the impression of some that it is declining. How this can be the fact, I know not. Its instructors have a high reputation; they are tried men, and are no doubt improving in their ability to instruct, as men in their situation would naturally do; and what is of great importance to this community, they have the reputation of being sound friends of orthodoxy.

Now, Mr. Editor, I want, as a member of the community, to know something more about this college. If there is any secret mismanagement, which gives rise to unfavourable reports, it ought to be known to the public. It ought to be no secret whether these reports are true, or whether they are conjured up by enemies. The greatest mystery is, what the Trustees have done, and what they are now doing. Nothing official is published; yet the neighbourhood is full of surmises. Why do they erect buildings, and not fill up vacant professorships? Are the funds exhausted? What have they done with the $80,000, which were said a few years ago to be a permanent fund? If this has been judiciously expended, and they want more, in order to employ the necessary professors, they have only to show the public that they are worthy of confidence, and then ask for what is needed. They have had several meetings recently: What have they done? Report says that they have been endeavouring to starve out the faculty. There is one thing I am told they have not done. They have not appointed a Professor of Divinity, a measure which was greatly wanted, and generally anticipated. There is no provision made for religious instruction in the college; and their neat chapel, which has been recently finished, stands, on the Sabbath, silent and empty. What can this mean? Is the design of the institution answered by such management?

It is said that a number of the trustees are inclined to transform the college into a grammar school. I cannot believe that any considerable number of that honourable body would entertain so preposterous an idea. How could they justify the honesty of such a measure? This is a chartered college. If they are not friendly to such an institution, why not resign their places, like honest men, and found such a grammar school as they prefer? Surely they are not yet authorized by this community to annihilate our college. If they should so abuse the confidence reposed in them, they must expect a *quo warranto* to be issued against them, and that the people will have a college such as *they* are attempting to destroy. These reports with regard to the proceedings of the Board, have, without any question, been already a serious injury to the institution; and many students have directed their course elsewhere, from apprehensions of the consequences of such untoward movements. If the above remarks have been made with too much freedom, you will excuse a

YANKEE REPUBLICAN.

NOTICE.

Mr. T. MOSELY, agent for the Western Recorder, is now on a tour to the west, for the purpose of making collections. Those who are indebted for this paper are therefore requested to be prepared to make payment.

Political.

NEW-YORK LEGISLATURE.

The Legislature are yet engaged on the first division of their labours. The Senate, last week, refused, by a majority of four, to reconsider their vote, striking out of the law for the prevention and punishment of immorality, the clause to prohibit travelling on the Sabbath.—As the clause now stands, a person may travel on the Sabbath, provided he commences his journey on *some other day* of the week.

We have heretofore expressed our belief, that less good than evil would result from the revision of the laws on the plan which has been adopted; and as we still retain the same opinion, we fully concur in the following remarks from the New-York Daily Advertiser:—

"We should think the Legislature of this state would by this time begin to realise some of the inconveniences attending an attempt to *codify* the laws of the state. Judging from the difficulties inherent in the plan; the impracticability in such numerous bodies as compose the two houses of examining with sufficient care the alterations, additions and amendments, which must come before them for adoption or rejection; and the utter impossibility of comparing the laws, when codified, with the principles which have been adjudicated and settled by the courts of law, we have the fullest conviction that the plan is not only difficult, but in no trifling degree dangerous to the public interests. Such a project ought never to be attempted in a well regulated body politic, many of whose laws are of long standing, the provisions and principles of which have been the subject of legal investigation and decision. A very slight alteration in the phraseology of a statute may produce the most important results upon the interests of individuals, as well as community at large. Titles to real estate may be materially affected, and contracts shaken, by some apparently trifling variation in the language of a statute. Every lawyer who has had much experience in his profession, will feel the force of this remark, when he recollects the endless variety of questions and decisions in the English courts, arising from the act of parliament passed in the time of Charles II. commonly called the statute of frauds and perjuries. The whole extent of the principles of that act can scarcely now be considered as finally settled. The short and simple provision of the constitution of the United States, that "no state shall pass any law impairing the obligation of contracts," has already given rise to much litigation; and probably is by no means at an end. The language of statutes should be examined and scrutinised with the utmost care and attention, and by the ablest critics."

FOREIGN.

From Greece.—The Burlington (Vt.) Sentinel contains the following letter from our countryman, Miller, to the editors of that paper:—

"*Island of Poros, June* 3, 1827.

"I take advantage of a moment's leisure to address you a hasty line. But alas!

——"*Quis talia fando*
Temperet a lachrymis?"——

"I assure you, my dear friends, that my soul is often on fire when I behold the scene around me. A nation, name it not, of nominal Christians about to be offered a sacrifice to Mahomedan vengeance. The brave Kaziskazkis is no more. While he lived, his name alone carried terror to the hearts of the foes of Greece. His spirit is now beyond the reach of those agonies which now writhe the heart of every patriot in Greece. God only knows what a few weeks may bring forth. At present there appears to be almost a calm, it has been the same since the fall of Athens, which took place on the 3d of last month. But it is, I fear, like the interval between the contending elements, to be renewed with more intensity and power. Lord Cochrane has gone, it is supposed, to Alexandria, to endeavour to destroy the fleet, now fitting out there against the Morea and the Grecian islands. May the God of battles crown his enterprise with success. Old Colocotroni has not, and I think will not do any thing. Believe me, I often feel myself lifted above this world and its vanities, when I view these human beings, who, if God Almighty does not stir up the hearts of the powers that be, must soon people the world of spirits, or pass under the saws, atagbangs and gaunches of the more than barbarous Turks.

"My health is good; all prepared to live, or to die, as may be the will of him who made me.

"J. P. MILLER."

The New-London Gazette contains a letter from Mr. Wm. R. Lee, who went to Napoli in the Six Brothers, to his father, at New-London. It is dated at Poros in July, and contains the following passage, besides other particulars not now new:—"You must know that the Greek government is at Ægina, and these quarrels originate among those who profess to administer the civil and military laws. In some, their motives are patriotic; in others, avarice and ambition, strongly tinctured with jealousy, seem to mark their career. While these intestine divisions are weakening their physical strength, the aged, infirm men, women, and children, are literally starving, and suffering every privation which nature can endure. Were it not for grass and snails, and such mud cabins, as would give horror to the meanest object, to shelter himself in, death would interpose a general relief. Thousands have not the semblance of a domicil, but live under trees, with barely clothing enough to cover their nakedness. It is computed that about 10,000 souls live in this way at Napoli, 5000 at Poros, and as many more at Ægina, beside those who live in cities once the most splendid of the civilised world."

An arrival at New-York from Liverpool, has brought London papers to the 6th of September.

England.—The arrangements respecting the ministry, which were in agitation at the last advices, have been finally settled. Several of the prominent appointments have been heretofore announced, and Mr. Herries takes the office of Chancellor of the Exchequer.

The harvest in England has turned out well; and a Scotch paper says, there is plenty in our land for man and beast.

Greece—The intelligence from Greece is rather of a gratifying nature. Redschid Pacha had gone to Acarnania, where he had effected nothing. The Greeks having placed their wives and children within the natural fastnesses of the country, followed his movements and intercepted his supplies, so as to prevent him from venturing to any distance from the coast. Ibrahim Pacha, through a similar reason, had been obliged to retire to Modon and Coron, from whence he had despatched two European officers to Zante to buy provisions, with several Egyptian vessels of war to guard the convoy. This was the flotilla which Lord Cochrane attacked and defeated, as was stated some time since; an exploit which had increased the terrors of his name throughout the Levant, and imparted proportionate courage and ardor to the Greeks.

The Journal du Commerce publishes the following extract of a letter, dated Constantinople, July 26th, which was received by the way of Marseilles:—

"Nothing is talked of here but the approaching arrival of the squadrons of all the christian nations, to second the intervention of the Powers of the West in the affairs of Greece; but people are convinced, that whatever repugnance the government may feel for the proposed means of accommodation, it will yield without striking a blow; and the alarms, that, under such circumstances, might be felt for the persons and property of the Franks, are entirely destitute of any reasonable foundation. Nevertheless, as these ideas will gain ground in Europe, our commercial situation will be completely changed. There will be a great diminution in the consignments from your port for a country which you will fancy given up to fire and sword, and clear-sighted and bold spectators will profit by the fears of others."

Attempt of an Eagle to devour a Boy.—A very singular occurrence happened the week before last, in the parish of St. Ambroise, about nine miles from this city. Two boys, the one seven and the other five years old, amused themselves in an adjoining field, trying to reap, while their parents were at dinner. A large eagle soon came sailing over them, and with a swoop attempted to seize the eldest, but luckily missed him. The bird not at all dismayed, sat on the ground at a short distance, and in a few minutes repeated the attempt. The bold little fellow defended himself against his fierce antagonist with the sickle he had fortunately in his hand, and when the bird rushed upon him he struck at it. The sickle entered under the left wing, and the blow having been given strongly, went through the ribs, and passing through the liver, proved instantly fatal. The eagle was afterwards sold to Mr. Chasseur, who has stuffed it and placed it in his museum, where it may now be seen. It is the ring-tailed or Russian eagle. The wings expand upwards of six feet. Its stomach was opened, and found entirely empty. The little boy did not receive a scratch. Had the eagle seized him, its talons, which are of uncommon strength, and about an inch and a half long, must have lacerated him dreadfully. There is little doubt, without the bird was much weakened by hunger, that a blow or two from its beak would have torn out its eyes, and with the instinct peculiar to birds of prey, broken in a moment the thin parts of the skull above the eye, and almost instantly destroyed his life.—*Quebec Gazette.*

DOMESTIC.

ELECTION.—*Lauren Ford*, of Herkimer co. has been nominated as a candidate for the Senate, and *Thomas E. Clark*, *Israel Stoddard*, *Benjamin P. Johnson*, *John Mappa*, and *Gardiner Avery*, as candidates for the Assembly, by a "republican" convention held at Hampton; & *Nathaniel S. Benton*, of Herkimer county, has been nominated as a candidate for the Senate, and *S. Sidney Breese*, *William Clarke*, *Eli Savage*, *Jay Hathaway*, and *Linus Parker*, as candidates for the Assembly, by a "republican" convention held at Rome.

William Morgan.—A dead body was found on the shore of Lake-Ontario, near the mouth of the Oak-Orchard creek, in Orleans county, on the 7th inst. It was discovered at the margin of the water, and was probably thrown on shore by the surf. It was in a very putrid state, but appeared to be the body of a man about 45 or 50 years of age, and was dressed in a *black* frock coat, *black* vest and pantaloons. All that was found in the pockets, were four religious tracts, *printed in London*—a scrap of paper, on which was written Sept. 24th, 1827, and some tobacco. An inquest was held by the coroner; the verdict of the jury was, *suffocation by drowning;* and the body was interred. In consequence, however, of a report that the deceased bore a strong resemblance to the late William Morgan, the body was disinterred, and a second inquest was held on the 15th inst. A number of witnesses, acquainted with Morgan when living, and among others his widow and David C. Miller, were examined before the coroner. Mrs. Morgan and one other witness declared their full conviction that it was the body of William Morgan; another thought it was his body; and the others gave no decided opinion respecting it. Mrs. Morgan and Mr. Miller testified, that Morgan, when he left home, had on a *blue* frock coat, and *blue* vest and pantaloons—differing in colour from the clothes in which the body was dressed; and on being shown the latter, Mrs. M. could recognise no part of them; nor did she recollect the tracts. The verdict of the second jury was, "that the said William Morgan came to his death by suffocation from drowning." Nothing is said of the throat having been cut from ear to ear, as was confidently asserted to be the fate of Morgan.

"*Morgan's Murderers.*—We are glad to learn, that two persevering gentleman from Cadandaigua are now in pursuit of the supposed murderers of Morgan, who recently fled from justice to South-America."—*Press.*

As the above incorrect paragraph is circulating in many papers, it may be well to state the circumstances out of which it has probably grown. In June or July last, a gentleman at Louisville, (Kentucky), informed the district-attorney of this county, (Mr. Whiting), that John Whitney and Burrage Smith were at that place. Mr. Whiting communicated this information to Gov. Clinton, who immediately furnished the requisite authority to have them apprehended; and for this purpose, Mr. Whiting employed the vigilant sheriff of this county, who, accompanied by Mr. P. P. Bates, of this town, proceeded (as privately as possible) to execute the arrest. At Frankfort, they called upon Gov. Desha, who promptly afforded the necessary authority, and the messenger proceeded with the precept to Louisville, and put it in the hands of an efficient officer of Jefferson county. But it was ascertained that the two men had been gone three or four weeks. The report was that they had gone to New-Orleans; but the messenger having no authority to pursue further, returned home.—*Canandaigua Repos.*

Vermont.—The Legislature of Vermont commenced its session at Montpelier, on the 11th inst. The Hon. Robert B. Bates was chosen Speaker. The message of the reverend Governor Ezra Butler treats upon the usual topics, of education, imprisonment for debt, and lotteries, and passes a censure upon the last Congress for its neglect of public duties. The Governor is a staunch advocate of the *American system*, the excellence of which he enforces. The message concludes with his objections at length to the proposition for limiting the presidential term to four years, and rendering the Executive ineligible to a second election, and with an eulogium upon Mr. Adams' administration.

The Philadelphia papers informs us that "the *Adams* candidate for *sheriff* has succeeded in Bucks." We shall next be told that "the *Jackson* candidate for *constable* has succeeded in Montgomery." Really this is carrying matters too far. Our perspicacity is quite unequal to the discovery of any connection between the President of the United States and the county or town officers in an individual state.—*N. Y. Statesman.*

The Hon. James Lloyd, formerly a distinguished member of the Senate of the United States from Massachusetts, has removed from Boston to Philadelphia.

The President of the United States has returned to Washington, from his visit to Quincy, the late residence of his deceased father.

Lester M'Call was executed in Nassau county, Upper-Canada, on the 10th ult. in forty-eight hours after his trial, for the murder of his wife; the consequence of intoxication!

ORDINATIONS.

By the Presbytery of Buffalo, at Springville, Erie county, Rev. *I. Baldwin*, as an *evangelist.* Sermon by Rev. Mr. Crawford, of Buffalo. Ordaining prayer, by Rev. Mr. Oaks. Charge by Rev. Mr. Eddy, of Jamestown. The Presbytery also licensed Mr. Silas C. Brown, and Mr. James Remington, students of Auburn seminary, to preach the gospel.—*Roch. Obs.*

Mr. *Simon N. Crane* was solemnly ordained to the gospel ministry, by the West-Lexington Presbytery, convened at Hopewell, Aug. 11.

MARRIED,

On Tuesday morning last, by Rev. Mr. Aikin, *William Clarke*, Esq. to Mrs. *Sarah Gridley*, both of this village.

In Mount-Vernon, N. H. Rev. *Ephraim W. Clark*, of Peacham, Vt. to Miss *Mary Kittridge*, daughter of Mr. Josiah Kittridge, of Mount Vernon. Mr. and Mrs. Clark are destined for the Sandwich Island mission.

DEATHS.

In Litchfield, Herkimer co. on the 13th inst. Miss *Caroline Richardson*, daughter of Mr. Ezra Richardson. During an extremely distressing and protracted consumption, she rejoiced in the hope of salvation by faith in the Redeemer.

In Baltimore, Maryland, on the 12th instant, Col. *John E. Howard*, aged 75; an officer of the revolution, distinguished for his bravery at the Cowpens, Guilford, and Eutaw; highly esteemed for his private virtues; and often and justly honoured with the highest proofs of the confidence of his fellow-citizens, in appointments to the first offices of honour and trust in his native state.

At Schraalenburgh, N. J. on the 8th inst. Rev. *Salmon Frœligh*, pastor of the united Reformed Dutch churches of Schraalenburgh and Hackensack, in the 78th year of his age, and the 53d of his ministry.

In Parsonsfield, Mass. Mr. *Aaron Goodwin*, aged 74. He was at the battle of Bunker-Hill, and afterwards served on board the Bon Homme Richard, J. Paul Jones, commander.

At Mobile, of bilious fever, on the 7th ultimo, Mr. *Peter Beardsley*, house carpenter, belonging to the western part of this state, aged 30.

In Springfield, Mr. *Benjamin Howard*, aged 38. The circumstances attending the death of Mr. H. are singular. On the *Sabbath* before his death, after the morning service, he was invited by a friend to ride out a short distance. Mr. H. supposed they should be gone but a little time, and should be at home in season for the afternoon service. His friend however insisted upon his riding to the factory village, and notwithstanding Mr. H's remonstrances, drove on. When within less than a mile of the factory, the gig overturned and broke, and Mr. H. was thrown out, and fractured or dislocated his leg. A conveyance was procured, and Mr. H. went on to the house of a relation in that vicinity.—While on the way, the waggon was overset—the injured leg was again broken, and so badly that the bone protruded through the skin into the ground! The other leg was also broken. An amputation of the limb which was most injured soon after took place; but a mortification appeared in the other leg, which terminated his life; and he was buried on the Sabbath after the accident took place. The cause of the first oversetting is variously represented; the cause of the second is said to have been a neglect to harness the horse properly.—*Maine paper.*

Hamilton College.

The Corporation of Hamilton College are informed, agreeably to the provisions of the charter, that a meeting of their body will be holden in Clinton, on Thursday the 15th of November next, at 10 o'clock, A. M. for the purpose of electing a Professor of Mathematics and Natural Philosophy, and transacting other business in relation to the Seminary, if desirable. As the object of the meeting is highly important, the attendance of the members is earnestly requested.

ASAHEL S. NORTON,
Senior Trustee residing in Clinton.

Clinton, Oct. 22, 1827.

Oswego County Bible Society.

Notice is hereby given to the *Directors* of this Society, that the next meeting of the Board of Directors will be at the court-house, in Richland, on Wednesday the 7th of November next, at 1 o'clock, P. M. *Important business* is then to be transacted. All the Directors are requested to attend. By order of the Board,

D. R. DIXON, *Cor. Sec.*

Mexico, Oct. 8, 1827.

The Christian Spectator.

FOR the accommodation of Subscribers in this vicinity, Mr. CHARLES HASTINGS is authorised to receive payment for this work.—He will also furnish the work to such as wish to become subscribers. An arrangement has been made with the Editor, by which he will receive the number in bundles by the canal, at considerable less expence, it is expected, than by the usual conveyance by mail.

The terms of the work are, for single copies, $3 per year; for four copies and upwards, $2.50; for ten copies and upwards, $2.25; for twenty-five copies and upwards, $2. Payment due on or before the first of June.

Utica, Oct. 23, 1827. 43

Parmele & Brayton,

No. 106, *Genesee-Street*,

HAVE constantly for sale, *Wholesale* and *Retail*, a splendid Assortment of seasonable DRY GOODS. *Utica, Oct.* 23, 1827.

Holt's Wire Thread.

PARMELE & BRAYTON, No. 106, have just received on consignment, a few cases Holt's WIRE THREAD, of a superior quality, put up in boxes, which they will sell at the New-York prices. *Oct.* 23, 1827.

Imitation Shell Combs,

A SUPERIOR article, for sale by PARMELE & BRAYTON, 106, Genesee-street.

N. B.—Cash paid for Ox Horns.

Oct. 23, 1827. 43

Expiration of the Time for redeeming Lands sold for *TAXES*, in 1826.

COMPTROLLER'S OFFICE,
Albany, Oct. 17, 1827.

PUBLIC notice is hereby given, That the time for redeeming the Lands sold for County Taxes, and the United States Direct Tax, and Assessments for making Roads, will expire on the 27th day of April next; and that unless the Lands sold by the Comptroller at his last sale, (in 1826), are redeemed on or before the said 27th day of April next, they will then be conveyed to the purchasers.

W. L. MARCY, *Comptroller.*

☞ Lists of such Lands in each county, as had been sold, and were not redeemed at the date of the above notice, have been transmitted to each County Treasurer, whose duty it is to publish the same in one or more papers in the county of which he is Treasurer. Those interested are referred to such lists, to ascertain if their lands have been sold, and remain unredeemed. 43w6

PEW CUSHIONS,

FOR the new Presbyterian Meeting-House, made to order, of the best materials and workmanship, by the Subscriber, at his Store in Broad-street, between Genesee & John streets; where a sample may be seen for a short time, which the public are respectfully invited to examine. ALSO, *Mattresses*, *Feather Beds*, and *Upholstery Work* in general.

HENRY I. BROWER.

Utica, October 15, 1827. 42w3

NEW GOODS,

At the NEW BRICK STORE, corner of Genesee and Fayette streets.

THE Subscribers having formed a connexion in business, under the firm of

Root & Wightman,

now offer to the citizens of Utica, and its vicinity, a complete assortment of *STAPLE* and *FANCY* DRY GOODS, recently purchased in New-York; which they will sell at a small advance for cash, at wholesale or retail. Persons wishing to purchase are respectfully solicited to call and examine for themselves.

JOEL ROOT.
JOHN WIGHTMAN.

Also, One case Scovell's best Gilt Buttons.
500 doz. extra S. SS. S. fine & common Ivory Combs, low for cash.
300 elegant Furniture Clocks, mahog'y cases.

October 9, 1827. 41

Hudson & Erie Line.

THE Subscribers inform their Friends and the Public, that the above Line is in full operation, running daily on the Erie canal, between Troy and Buffalo, with good accommodations for Freight or Passengers—

Resting on the Sabbath,

and by short routes and frequent changes of horses, performing the trip with as much expedition as any other line now on the canal.

Property will be received or delivered by the following persons, unless it is specially consigned:—
Hart, Herrick & Co. *New-York.*
Douglass & Dunn. *Albany.*
Allen & Chapin, *Troy & Rochester.*
James Platt & Co. *Utica.*
Curtiss & Root, *Buffalo.*

ALLEN & CHAPIN.

☞ Patrons of the *Hudson & Erie Line* will please be particular in the direction of their goods, to prevent mistakes. *Oct.* 1, 1827.

"WHITE FRONT,"

"GREEN DOOR & BRASS KNOCKER,"
No. 62, *Genesee-Street*,

Shearman & Thomson,

WHOLESALE OR RETAIL—Are this day receiving rich Fancy silks, Gauze and Barrege Handkerchiefs, rich Gauze Ribbons, white Straw and Drab Gros de Naples, Plain black and coloured do. do., Italian Lustrings, Sinchews and Sarsnetts, (another case, each splendid), Canton Camblets and Souchong Pongees, 150 rich Bob't Veils, 5 cases LEGHORN HATS, with and without extra crowns. An addition to their former stock of CARPETINGS, of the latest and most approved patterns, which makes their assortment the largest ever offered in this village.

☞ *N. B.*—A discount of 6 per cent made to the Clergy. *Utica, July* 17, 1827. 29tf

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.

Utica, June 18, 1827. 25tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

February 3, 1827. 3tf

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

LINES

BY BISHOP HEBER, AT A FUNERAL.

Beneath our feet, and o'er our head,
Is equal warning given;
Beneath us lie the countless dead,
Above us is the heaven!

Their names are graven on the stone,
Their bones are in the clay;
And ere another day is done,
Ourselves may be as they.

Death rides on every passing breeze,
He lurks in every flower;
Each season has its own disease,
Its peril every hour.

Our eyes have seen the rosy light
Of youth's soft cheek decay,
And fate descend in sudden night
On manhood's middle day.

Our eyes have seen the steps of age
Halt feebly towards the tomb,
And yet shall earth our hearts engage,
And dreams of days to come?

Turn, mortal, turn! thy danger know;
Where'er thy foot can tread,
The earth rings hollow from below,
And warns thee of her dead!

Turn, Christian, turn! thy soul apply
To truths divinely given;
The bones that underneath thee lie
Shall live for hell or heaven!

Miscellaneous.

From the London Tract Magazine.

DAVID SAUNDERS,

THE SHEPHERD OF SALISBURY PLAIN.

Most of our readers are acquainted with that beautiful tract, "*The Shepherd of Salisbury Plain*," written by Mrs. Hannah More. The substance of this narrative is a correct account of David Saunders, of West-Lavington, who died about the period of its publication. Some of the incidents towards the close of the tract were supplied by the authoress; but the most important part, the conversation represented as passing between the shepherd and a Mr. Johnson, really took place with Dr. Stonehouse, a neighbouring clergyman, who afterwards befriended the shepherd on many occasions.

Dr. Stonehouse, who was on a journey, and somewhat fearful, from the appearance of the sky, that rain was at no great distance, accosted the shepherd with asking what sort of weather he thought it would be on the morrow? "It will be such weather as pleases me," answered the shepherd. Though the answer was delivered in the mildest tone that could be imagined, Dr. S. thought the words themselves rather rude and surly, and asked him how that could be. "Because," replied the shepherd, "it will be such weather as shall please God; and whatever pleases him, always pleases me."

Dr. S. was satisfied with this reply, and entered into conversation with the shepherd in the following manner—"Your's is a troublesome life, honest friend," said he. "To be sure, sir," replied the shepherd, "'tis not a very lazy life, but 'tis not near so toilsome as that which my great Master led for my sake, and he had every state and condition of life at his choice, and chose a hard one, while I only submit to the lot that is appointed me." "You are exposed to great cold and heat," said the gentleman. "True, sir," said the shepherd, "but then I am not exposed to great temptations; and so, throwing one thing against another, God is pleased to contrive to make things more equal than we poor, ignorant, short-sighted creatures are apt to think. David was happier when he kept his father's sheep on such a plain as this, and singing some of his own psalms, perhaps, than ever he was when he became king of Israel and Judah. And, I dare say, we should never have had some of the most beautiful texts in all those fine psalms, if he had not been a shepherd, which enabled him to make so many fine comparisons and similitudes, as one may say, from a country life, flocks of sheep, hills and vallies, and fountains of water."

"You think, then," said the gentleman, "that a laborious life is a happy one." "I do, sir; and more especially so, as it exposes a man to fewer sins. If King Saul had continued a poor laborious man to the end of his days, he might have lived happy and honest, and died a natural death in his bed at last; which you know, sir, was more than he did. But I speak with reverence, for it was Divine Providence over-ruled all that, you know, sir, and I do not presume to make comparisons. Besides, sir, my employment has been particularly honoured. Moses was a shepherd in the plains of Midian. It was to shepherds, keeping their flocks by night, that the angels appeared in Bethlehem, to tell the best news—the gladdest tidings that ever were revealed to poor sinful men. Often and often has the thought warmed my poor heart in the coldest night, and filled me with more joy and thankfulness than the best supper could have done."

A few additional particulars respecting David Saunders may be acceptable to our readers.

God blessed him with an excellent wife and a numerous offspring. He had sixteen children, and twelve of them, at one time, were "like olive branches round his table." It is not to be supposed that a poor shepherd, with such a family, could be without difficulties, especially as his wife suffered much from sickness: but she was a most pious, notable woman, and all the children were brought up in early habits of industry. When trouble used to prey upon her spirits, her constant method was to repair, with cries and tears, to her husband's large bible, which he used to keep in the thatch of his cottage; and there, as her daughter has since related, she always found something to support her under her afflictions.

Her husband, good man, fled to the same resource in all his trials; his wages were but 6*s*. 3*d*. weekly, out of which he was sometimes obliged to pay a boy for assistance; but when times of peculiar necessity occurred, God always raised him up a friend. Dr. (afterwards Sir James) Stonehouse repeatedly assisted him; and sometimes his good neighbours in humbler life united to supply his wants. In one of his letters in his old age, the shepherd thus writes, with much christian simplicity, "As for my part, I am but very poorly in body, having very sore legs, and cannot perform the business of my flock without help. As to the things of this world, I have but little share, having my little cot to pray and praise God in, and a bed to rest on: so I have just as much of this world as I desire. But my garment is worn out, and some of my christian friends think they must put their mites together and buy me one, or else I shall not be able to endure the cold in the winter: so I can say, good is the Lord! he is still fulfilling his promise, "I will never leave thee, nor forsake thee!"

About a year before his death the loss of sight totally incapacitated him for his pastoral office, (as it may be called); but the neighbouring farmers invited him to visit them for a month together. It had been his constant prayer that the Lord would not let him struggle long with death, or lie long ill, to be troublesome to his friends; and the Lord granted his request.

Being on a visit to one of his friends at Wyke, the aged saint united, as usual, with the family in prayer, and was afterwards overheard praying with extraordinary fervency in his own room. He slept with the son of his kind host; and after he was in bed began to open to him the things of God, and talk to him of the blessed Jesus, till he fell asleep—to wake no more till the resurrection of the just; for in the morning he was found dead! At the joint expense of his friends, and as a mark of their particular respect, his remains were conveyed to his own parish, where they were interred, with more than usual solemnity, about the middle of September, 1796, and in the eightieth year of his age. Thus was he, as a shock of corn fully ripe, gathered into the garner of the Lord!

PROMOTION OF TEMPERANCE.

Report of a Committee of the Medical Society of New-York, on Intemperance.

The report of the committee appointed "to take into consideration such measures as it may be expedient for this society to adopt, to check the alarming progress of intemperance," having been read, the same was accepted, and the following resolution adopted:—

Resolved, That the report be published under the direction of the committee.

JOHN J. GRAVES, *Secretary*.

REPORT.

It is with feelings of deep interest that the Medical Society of New-York regard the efforts which benevolent individuals and associations are making, in different parts of our country, to arrest the progress of the wide spreading and desolating vice of intemperance; and they feel themselves called on by a sense of duty to lend their influence and co-operation to judicious measures, calculated to limit the prevalence of this destructive habit. These feelings are indulged from the fact, that, in the discharge of their professional duties, physicians are daily called to witness the irremediable mischief which the use of intoxicating liquors produces on the physical constitution and bodily health.

Among the evils which they are in the habit of constantly seeing result from their use, are, impaired appetite for food, nausea, vomiting, and a sensation of faintness and sinking at the stomach, weakness and tremor of the limbs and body, headach, palpitation of the heart, great mental depression and hypochondria, dyspepsia, chronic inflammation of the stomach & bowels, (frequently ending in schirrus and ulceration,) inflammation of the liver, (terminating in enlargement, supperation or schirrus of that organ, while its functions are destroyed or greatly impaired), inflammation of the pancreas, and organic derangement of the kidneys and urinary passages, and enlargement and inflammation of the mesenteric glands. It is one of the most frequent causes of eruptions and ulcers in different parts of the body, gout, jaundice, dropsy and diabetes. It frequently gives rise to bleeding from the lungs, consumption, and diseases of the various organs of the chest. It is the most fruitful cause of inflammation of the brain and its membranes, bloody and watery effusions in that organ, epilepsy, palsy, apoplexy, insanity. To these may be added that most frequently fatal disease, (peculiar to the intemperate), delirium tremens, or brain fever of drunkards.

The use of intoxicating drinks is a frequent cause of fevers, and those of the most fatal character; and, in short, there is no disease which is not rendered more violent in its nature, and embarrassing and difficult to relieve, in those addicted to this habit. Every physician, even of limited practice, must have been frequently deceived in his prognosis, and foiled and disappointed in his attempts to arrest the progress of the diseases of the intemperate, while indulging anticipations of a happy result.

These appalling evils are not confined to the habitual drunkard, but likewise affect those who suppose themselves, and are regarded by others, as temperate; and the foundation of a fatal disease is frequently laid, before the cause is even suspected by the unhappy victim or his friends.

It is true these consequences do not in every instance follow the use of strong drinks, and we sometimes meet with examples of the life of a common drunkard being prolonged to advanced age; but these occurrences are comparatively rare, and do not impair the universality of the rule that the habit cannot be indulged, even to a moderate degree, without more or less expense to the constitution of the individual.

The great numbers which are prematurely cut off in the very prime and vigour of life, show how unavailing is the medical art in restoring health to a body diseased from this cause. Neither have the attempts which have been made to destroy the habit permanently by means of remedies, been generally successful. Those which have been used for this purpose, are nauseous and disgusting drugs, or medicines of an emetic quality. The latter have been the most frequently employed, and although the habit has for a season been interrupted, the desire for the inebriating draught has usually returned, and the unhappy individual, unless under the influence of very powerful moral restraint, has returned with increased avidity to his former habit, and yielded himself a willing victim to its destructive influence.

From these facts it is evident that little can be done in reclaiming the habitually intemperate, or in remedying the many evils which indulgences of this nature occasion to bodily health; and the great object should be to prevent the habit, and the consequences which result from it, by discountenancing the free and common use of intoxicating drinks.

In view of which, *Resolved*, That we will endeavor to impress upon the minds of our patients, on all suitable occasions, the importance of abstaining from the use of strong liquors; and that we will use our influence to correct the popular error, that what is called a moderate use of them is conducive to health, and permanently increases the strength or vigour of labouring people.

Resolved, That although the foreign admixtures which some of the water of our city contains, do, in some instances, disagree with individuals, particularly with strangers; yet the mingling of ardent spirits with it, and using it constantly in this way, is more certainly prejudicial to health than the use of water alone.

Resolved, That the profession generally throughout our state, and the medical societies of the different counties, be solicited to co-operate in discouraging the use of intoxicating liquors as a common drink, and that our delegate to the State Medical Society be instructed to use his influence with that body, to adopt measures to discountenance their use.

From the N. Y. Daily Advertiser.

SCOTTISH PAROCHIAL SCHOOLS.

In the last Edinburgh Review is a long article under the general title of "*Scottish Parochial Schools*," founded upon a number of publications relating to the subject of education in that country. In introducing the subject, the reviewers remark, that—so far back as the sixteenth century, "there were statutes which made it imperative on the higher ranks, to instruct their children in classical literature; and it was not long after this, that the first dawnings of the systematic education of the people at large began to appear. It was fortunate, that the attention of our parliament, instead of being dissipated in vague speculation or experiment, was directed from the first to the precise object of parish schools. During the sixteenth and seventeenth centuries, new measures were repeatedly devised for maturing these institutions, and for fixing them in the practice of the country; and as soon as men's minds were emancipated by the reformation, the ecclesiastical power co-operated vigourously with the political, in promoting the diffusion of that political light which was fatal to the ancient faith. The poverty of the country, however, and the disorders of the times, constantly obstructed the views of both, and it was not till the revolution, that the system was established on a firm and general basis. In the year 1696, the memorable act of parliament was passed, which declared that there should be "a school and a schoolmaster appointed in every parish," and provided salaries for the teachers."

It is highly honourable to the character of Scotland, that attention was paid thus early, and with such effect, to this most interesting and important subject. The general intelligence of the great body of inhabitants in that country, shews the good consequences of the system. It is however due to the first settlers of New-England to state, that as soon after the settlement of the country as the nature of things would admit, their attention was directed to the great subject of common schools, and the education of the great body of the people. We have not the early statutes of the colonies in our possession, and therefore cannot ascertain precisely their dates.

In a note in the statute book of Connecticut, published since the late change of the state government, it is said—"The people of Connecticut have always considered the education of children to be a subject of primary importance, and have attended to it with peculiar solicitude. At an early period they made provision for common schools, for the purpose of disseminating the most necessary and useful knowledge to every part of the community. Prior to the revision in 1672, a regulation was made, that in every town where there were more than fifty householders, a school should be kept, to teach the children to read and write; that a grammar school should be kept in each county town, and that the master should be paid by the parents, or inhabitants in general." The early regulations of the colonists on this subject, have been faithfully and zealously pursued by their descendants down to the present time. The towns were divided into small school districts, the inhabitants taxed, at least in some of the states, and we do not know but in all, for the support of schools; and the result has been, that with very few exceptions, every person born and educated there is able to read and write, and generally understands arithmetic.

From this source has proceeded that spirit which now operates with such astonishing success throughout our vast republic, and particularly in this state, on the subject of education. The advantages which a community derive from this universal diffusion of knowledge, cannot be measured, nor perhaps fully appreciated. In no part of the globe about which we have any knowledge, are they enjoyed to such an extent as in this country.

SCOTT's NAPOLEON.

Sir Walter Scott, in his biography of Bonaparte, has made his narrative interesting in many places, by the introduction of allusions, comparisons, and illustrations, very striking in themselves, and highly characteristic of himself as a writer. Many of these are scattered over his recapitulation of the revolutionary history, previously to entering upon the main object of the work, the "Life of Buonaparte." In the chapter in which he takes a review of the military character and exploits of the revolutionists, and states some of the reasons of the extraordinary success of their armies, among other things, he mentions the adoption of an entire new system, as it regarded the education both of officers and soldiers—the disregard of old tactics, the great attention paid under the old system to manual exercise, and the precise regularity of movement and manœuvres by the troops; and he then makes the following remark—"It is true that this service cost an immense number of lives; but the French generals were sensible that human life was the commodity which the republic set the least value upon; and that when death was served with so wide a feast from one end of France to the other, he was not to be stinted in his own banquetting-hall, the field of battle."

The following description of the summer retreat of the Bonaparte family, is taken by him from a work entitled "Sketches of Corsica." "Going along the sea-shore from Ajaccio towards the isle Sanguiniere, about a mile from the town, occur two stone pillars, the remains of a door-way leading up to a dilapidated villa, once the residence of Madame Bonaparte's half brother on the mother's side, whom Napoleon created Cardinal Fesch. The house is approached by an avenue, surrounded and overhung by the cactus, and other shrubs, which luxuriate in a warm climate. It has a garden and a lawn, showing amidst neglect, vestiges of their former beauty, and the house is surrounded by shrubberies permitted to run to wilderness. This was the summer residence of Madame Bonaparte and family.—Almost enclosed by the wild olive, the cactus, the clematis, and the almond tree, is a very singular and isolated granite rock, called Napoleon's grotto, which seems to have resisted the decomposition which has taken place around. The remains of a small summer house are visible beneath the rock, the entrance to which is nearly closed by a luxuriant fig-tree. This was Bonaparte's frequent retreat, when the vacation of the school at which he studied permitted him to visit home. How the imagination labours to form an idea of the visions, which, in this sequestered and romantic spot, must have arisen before the eyes of the future hero of a hundred battles."

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1827. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

FOR SALE—CHEAP,

A Valuable FARM.

THE Subscriber offers for sale a FARM, situate in the town of German-Flatts, county of Herkimer, and state of New-York, about 16 miles from Utica, 6 1-2 from the village of Herkimer, and 4 miles south of the Erie canal, containing 225 acres of Land, of the best quality, 190 of which is cleared, and under an excellent state of improvement and fence; between 3 and 400 rods of the fence being stone. There is upon the premises, a first-rate *Dwelling-House*, two *large Barns*, with extensive sheds for sheep and cattle, a carriage and waggon-house, and other necessary out-buildings. The above buildings were erected by the Subscriber some years since in the best manner, at the cost of $2500. There is a small orchard upon the premises, a good well of water, and several never-failing & very convenient springs. It is situate in a populous and good neighbourhood, near the Mohawk river and the Erie canal. By the latter, wheat, rye, corn, barley, &c. is taken to Albany, in boats, for 6 1-4 cents per bushel freight, which brings the farm very near the best market. Possession would be given on the 15th of April next; and the stock that will then be upon it, consisting of 300 merino and other sheep, cows, and other stock, may if desired, be purchased with it.

The owner being unable to occupy the farm, is induced to offer it for sale at the very low price of *nineteen dollars* per acre, including buildings; one third cash, the remainder in one to six years. If not sold by the 1st February next, it will be rented for one or more years from the 15th of April next, to a good tenant, at the rent of $300 per year. Enterprising and industrious farmers are assured that this is an object worthy their attention. For further particulars inquire personally or by letter of *A. Beckwith*, Esq. Herkimer village, *Robert Anderson*, Hartford, Conn. or to the Subscriber.

S. BREWSTER.

Herkimer, Sept. 10, 1827. 37tf

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 9tf3

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash*. *Utica, August* 12, 1827. 11tf

Dr. Chambers' Remedy for Intemperance.

THE Subscriber, on the decease of the late Dr. Wm. Chambers, took into his possession the personal estate of the deceased, and found prepared a large quantity of "*Dr. Chambers' Remedy for Intemperance.*" He hereby informs the public, that he has disposed of all the medicine so found to Dr. James H. Hart and Mr. Andrew M. Fanning, of this city.

In making this disposition, the subscriber has been actuated by a due regard to the interest of the heirs of the intestate, as well as from a wish to give the most extensive use to the virtues of the discovery, whatever they may be; and he can further add with confidence, that the gentlemen who will hereafter be the venders of the Remedy for Intemperance, as prepared by the inventor, have been intimately connected with Dr. Chambers in his life time; have been his agents in compounding the medicine, and are acquainted with its composition.

SYLVANUS MILLER,
Public Administrator, &c.

The above Medicine will hereafter be prepared and sold only by the Subscribers, who alone are in possession of the original recipe of the inventor, at the office of the late Dr. C. in the basement story of Rutgers Medical College, in Duane-st. east side of Broadway, and at the medicinal store of Dr. Hart, corner of Broadway and Chambers street, three doors from Washington Hall, New-York.

The astonishing success which this remedy has obtained in restoring habitual inebriates to sobriety, has established its virtues beyond all contradiction, and supersedes the necessity of any further comment.

The remedy is as innocent as it is effectual; so much so that it is often given to children in febrile complaints, and frequently used as a family medicine for dispepsia, &c. All that is required, to ensure its specific effect, is to abide strictly by the directions. It is put up in packages sufficient for one individual cure, accompanied with ample directions for its use, signed in the hand-writing of the subscribers, without which none are genuine. We are induced to adopt this measure, as in consequence of the great celebrity which Dr. Chambers' medicine has obtained, there have been, and doubtless will be, many spurious imitations. On enclosing to us the usual price, $5, postage paid, the medicine can be sent by mail. To those who are unable to pay, on *personal application* of the individual at our office, the medicine will be administered gratis.

JAMES H. HART, M. D.
A. M. FANNING,
Successors to Dr. Chambers.

☞ The above celebrated Medicine is for sale at the Bookstore of HASTINGS & TRACY, and by WARNER & HARVEY, Druggists, *Utica*. *August* 28, 1827.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.